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that this process is to resolve a great hero into "some ghost or other without any genuine historical reality in it. Thus," he says, "in the hands of the critics have fared Adam and Eve, Cain and Abel, Abraham, Isaac, and Jacob, Samson and Gautama, Homer, even Shakespeare has had his narrow escape." There is no 'need for alarm, even though some of the names recorded in legendary periods may be concrete summaries or eponyms of a movement. Alarm does justice neither to the constructive side of historical criticism nor to the fact that the religious value of the old story remains unimpaired.

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LAO-TZE'S "TAO-TEH-KING": Chinese-English, with Introduction, Transliteration, and Notes. By DR. PAUL CARUS. Chicago: Open Court Publ. Co., 1898. Pp. iv + 345. \$3.

THE make-up of this volume is peculiar. The contents are distributed as follows: Forty-eight pages of introduction, forty-one of Chinese text, forty-four of translation, 136 of "transliteration" (a word-for-word glossary), forty-seven of notes and comment, and twenty of index. We are led to ask what the purpose of the book is. Is it meant as an introduction to the study of the Chinese language? Then we cannot commend the choice for such a purpose of one of the most obscure pieces of Chinese literature extant. Is it a contribution to the study of comparative religion? Then it savors of pedantry to occupy over one-half the volume with matter that not one in a thousand students of comparative religion knows or cares anything about. Had the introduction, translation, notes, and index alone been furnished, thus permitting the issue of the essence of the book for one dollar, we should have had all that is really useful and a contribution for which we should have been profoundly thankful. As it is, he who is interested to learn through this issue about the philosophy of Lao Tze must purchase two dollars' worth of useless matter to get a dollar's worth of what he wants.

Lao Tze was a typical Chinaman, for whom the golden age lay in the past. He wrote but one book, about half as large as the second gospel, and it is this that is the basis of the work before us. To him it seemed that the ills of his time were due to a departure from the methods of that past. The ideal of a people, according to him, was to

know nothing and to want to know nothing. He would even have the historian, in recording events, return to the use of knotted cords in preference to using written characters. Accordingly, the panacea for the evils of his day was return to ancient habits and customs. Such a conception as progress was to him unthinkable. This was the basis of his philosophy.

The subject of Lao Tze's work is the Tao, and what Tao is let whoever knows declare. Certainly sinologists are not agreed. Dr. Carus translates it "reason," and equates it with the Greek and Christian Logos. This translation is certainly correct, so far as it goes, but it is not sufficiently inclusive. For example, the Japanese-Chinese term "Shinto" is nothing but "Shin-Tao," translating "Kami no Michi—the *way* of the gods." Thus the word Tao not only means "reason," it stands, also, as in the Japanese term just given, for the word "way" as used in Christian (Acts 19:9 ff.), Buddhist, and other religions. It may often be rendered "method."

With this modification Dr. Carus has made his translation, so far as the reviewer can judge by comparison (he is not a sinologist), a fair one. The introduction is interesting, though time is spent on trivial matters. Contact, in the sense of similarity of thought, with Christianity is noted. The really good points in this ancient and retroactive system are indicated. And in the notes many good and helpful remarks are made.

For the matter of the volume that is really useful we are very grateful. We are glad to have this translation and exposition of "the Old Philosopher's" work. Light from all sources is welcome. We only wish the Chinese text and glossary had been omitted. The volume is appropriately bound in Chinese yellow and blue, with the dragon on back and front. The type is good, the proofreading an improvement on that of some of the earlier publications of this company.¹

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¹ [It may be well to add here the titles and dates of standard translations of the great Chinese mystic's classic. Besides a French translation by Stanislas Julien, in 1842, and two German ones by R. von Plänckner and V. von Strauss, in 1844, there have appeared three English translations, viz.: *Speculations on Metaphysics, Polity, and Morality of the Old Philosopher*, Lao-Tsze, by CHALMERS, in 1868; *Taoist Texts, Ethical, Political, and Speculative*, by F. H. BALFOUR, in 1884; and *The Texts of Taoism*, by JAMES LEGGE, in 1891, being one of the "Sacred Books of the East." These three English translations are independent and masterly works, each by a man